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The Scholar

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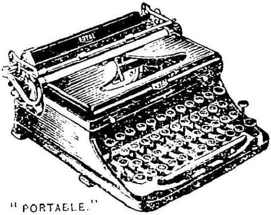

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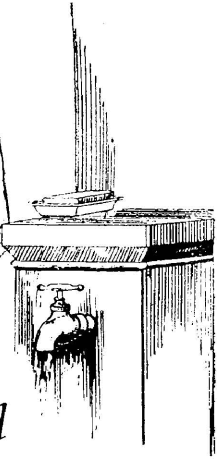

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THE SCHOLAR

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Himalaya

(Diary Leaves)

By NICHOLAS ROERICH

MANY expeditions are striving to conquer the gorgeous peaks of the Himalayas. Severely the unconquered giants meet the daring intruders. Again Everest refused to welcome the new-comers. And Nanga Perbat does not facilitate matters in the attempted conquest. And the Kinchenjunga peak is not even contested. And yet from all sides various nations aspire to reach the resplendent Himalayan summits. Such a procession turns into homage of pilgrims to the highest of the world.

The local lamas smile mysteriously when they hear that yet another attempt was defeated. If they have confidence in you they will tell you in whisper some ancient prophecies which assert that certain sacred summits will never be defiled. Not long ago a well-known lama, who is now dead, told us: "Curious people are the pelings, why do they undertake such dangers in the physical body, when we can visit these summits and do so in our subtle body?".

Indeed in every striving to the summits, in every ascent is contained an untold joy. An inner impulse irresistibly calls people towards the heights.

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If someone would begin to trace historically these aspirations, having the Himalayas as their goal, an unusually significant study would result. Truly if one could trace back the force of attraction of these heights for a thousand years one could readily see why the Himalayas have been called "Incomparable". Since times immemorial innumerable tokens of Divinity have been connected with this country of mountains. Even in the dark middle ages remote countries dreamt of beautiful India, which was epitomised in the imagination of people by the mysterious sacred snowy giants.

Let us try mentally to compare all these beautiful legends, which could only be conceived in the Himalayas. First of all, we will be astonished at the amazing diversity of this heritage. It is true that this wealth of legends has originated in the accumulations of many tribes, becoming more bounteous through the grateful contributions of many milleniums, and are crowned by the achievements of great seekers after truth. All this is so. But for such supreme achievements, a magnificent environ is necessary, and what could be more majestic than the unconquered mountains with all their inexpressible radiance and all their exquisite variation of forms.

It would be a rather unfortunate and feeble effort to compare the Himalayas with any of the other splendid mountain ranges of the world. The Andes, the Caucausus, the Alps, the Altai—all the most beautiful heights will appear to be but single peaks when compared with the supreme mountain ranges of the Himalayas.

What does it not encompass, this multiform Beauty? Tropical approaches, alpine slopes and, finally, all the incalculable glaciers, powdered with metoric dust. No one describes the Himalayas as overwhelming; no one would dare to call them gloomy portals, nor mention the word monotony, in thinking of the Himalayas. Truly a great part of the human vocabulary must be forgotten when you enter the realm of the Himalayan Snow—the part of one's vocabulary comprising its sinister and effete expressions.

The human spirit, seeking to overcome all obstacles, is filled with a yearning which irresistibly impels one onward towards the conquest of these summits. And the very difficulties which at times loom so dangerous, become only the most necessary and the most desired steps of ascent, overcoming earthly conventionality. All the dangerous bamboo bridges over the thundering mountain torrents; all the slippery steps on the age-old glaciers over perilous precipices, all the unavoidable inclines before each successive ascent; and the storms, thunder and cold and heat are surmounted, when the chalice of achievement is full.

Not the feelings of ambition nor boastfulness alone could inspire so many travellers and searchers to go to the Himalayas. Other difficult peaks could be found for competition and contests. But above all thoughts of competition and contests is a yearning towards these world magnets, an ineffable holy aspiration, of which heroes are born.

The true magnets are not competitive laurels of contests nor the fleeting front pages of books and newspapers, but the attraction to this surpassing grandeur which sustains the spirit; and in such striving there can be no harm

"Is this another tribute to the Himalayas?" one may ask.

But does the solemn grandeur of the Himalayas need any tributes?

Of course, in this case tributes are out of place; and any of them, even the most excellent, can be but feeble echoes. But then, why does one think of the Himalayas, why are we seemingly compelled to think of them, remember them and strive towards them?

Because even mental communion with their solemn grandeur provides one of the best of tonics. Everything is impelled towards the beautiful in its own way. Everyone thinks about beauty and he will feel an impulse to say something or other about it. The thought of Beauty is so powerful and moving, that man cannot contain it silently within himself, but always tries to clothe it in words. Perhaps in song or in some other expression of his being, man must manifest and record his thought of the Beautiful.

From the tiniest flower, from the wing of the butterfly, from the glow of a crystal and on, further and higher, through beautiful human forms, through the mysterious sublime touch, man wants to fortify himself by the immutably Beautiful. Wherever on earth there have been beautiful creations of human hands, the pilgrim will come to them. He will find calm under their created vaults, and in the radiance of their frescoes and stained glass. And if the pilgrim is captivated by mirages of nature's far-off horizons, he will set out towards them. And if, at last, he becomes aware of these loftiest peaks shining far off, he will be drawn to them and in this very striving he will become stronger, purer and will be inspired to achievements for the good, for beauty and for ascent.

The pilgrim is always listened to with special attention near the campfire or at a gathering of men. And not only in ancient chronicles does one read of the respect accorded to those who came from afar. Even now, despite all the speedy ways of communication, when the world has already become small, when people strive into higher strata or down towards the center of the planet, even now, the narrative of the pilgrim still remains the highlight of every gathering.

"Are the Himalayas truly so beautiful ?"

"Are they really incomparable ?"

"Tell us something about the Himalayas and whether anything unusual is to be found there !"

People expect something unusual in every narrative of a pilgrim. Customs, habits, immovability due to attachments, depresses even the coarsest heart. Even a depressed spirit strives towards movement. After all, no one thinks of movement as directed downward only.

I recall the story that a traveller once related having begun the descent of the Grand Canyon in Arizona; surrounded by most beautiful colors, he was oppressed by the very thought of such endless descent: "We decended lower and lower and this thought of descending even prevented our admiring the country".

Of course exaltation and transport is primarily connected with ascent. During ascent there is the urgent desire to look beyond the snow peaks that soar before you. But when you descend, each parting summit pronounces a sad "goodby". Therefore it is so joyous not only to ascend a summit, but at least to follow the ways of ascent in thought. When we hear of new travellers to the Himalayas, we are thankful even for that, for they remind us of the summits of the call ever-beautiful and ever necessary.

Himalayas, let me send you once more my heartfelt admiration!

Likewise, India all-beautiful, let me send thee another greeting for all the greatness and inspiration, which fill thy meadows, thy forests, thy ancient cities and sacred rivers!

Keeping Quality of Rice

By Dr. A. SREENIVASAN, M. A., D. Sc., A. I. C.,

and

Dr. V. SUBRAHMANYAN, D. Sc., F. I. C.,

(*Department of Biochemistry, Indian Institute of Science, Bangalore*).

WHILE considering the various factors affecting the nutritive value of rice, particular attention was drawn to the high nutritive value of the so-called coarse and coloured varieties. Emphasis was laid on the fact that the essential nutritive constituents are largely localised in the exterior layers which are lost with the bran.

In spite of these, marketing of unmilled or even under-milled rice has never been possible to an extent that is desirable. Still more difficult has it been to legislate against the use of polished rice. Several attempts have been made in different parts of the world to enforce the use of unpolished rice by some form of legislation but without any measure of success. The chief reason for the failure lies in the fact that unpolished rice does not keep well. It becomes rapidly rancid. Insects are easily attracted to it and off-flavours develop soon. It is this which necessitates milling and encourages the marketing of polished rice.

Hand-hulling and home-pounding of rice. The difficulty is not however an insuperable one. There are several ways whereby with sufficient concerted effort, it should be possible to make the use of unmilled rice more extensive.

Attention has been drawn to the desirability of hulling paddy as and when required and thus eliminating the problem of keeping. Suitable types of hand-hullers are already available on the market. There are also other hullers which can be used in semi-commercial operations. Yet there is great need for improving on the existing hullers.

The time-honoured practice of pounding rice with the ordinary wooden pestle and mortar is well-known. There is also the improved type of *denki* huller in which the feet

are used for pounding instead of the hands. The indigenous methods of pounding are however becoming practically extinct owing to the spreading introduction of machine-milling. The public should be kept awakened to the harmful effects of polishing by means of suitable propaganda.

Parboiling undoubtedly is a potent method of improving keeping quality. The degree of parboiling necessary to ensure maximum efficiency is not yet known. It must be realised however that parboiled rice cannot be kept indefinitely ; only, it keeps longer without deterioration than unmilled raw rice.

Careful exclusion of air, and particularly, moisture, by proper initial drying followed by storage in air-tight containers enables unpolished rice to be successively preserved for longer periods. It is very doubtful however whether such methods can be successfully adopted except in large scale controlled operations.

Addition of anti-oxidants is one of the recognized methods of checking rancidity changes, but further scientific work is needed to determine as to which anti-oxidant can be suitably used with rice.

Fumigation has been effectively used to prevent insect attack. For this purpose, a closed container in which the fumigant will remain for sometime is used. Sulphur dioxide and hydrocyanic acid gas are among the fumigants commonly employed. Big granneries, go-downs, ship-holds and such like are suited for the treatment. Fumigation cannot be adopted as a regular process for household usage. Apart from the difficulty of handling, there is danger of poisoning by the fumigants and, besides, the latter often impart an adverse taste and smell to the product.

Another promising method of treatment is to use some material that forms a protective coat around rice and thus prevent the entry of air and moisture. Materials such as glucose, talc, yellow or red ochre and turmeric are being used commercially to give a certain tinge or glaze to the rice. Sometimes, there is a special process of artificial

glazing that is adopted to give a shining lustre which the rice does not normally possess. In Italy, "oiled rice" is prepared by treating the grain with a fine odourless oil which imparts a nice glistening appearance to the grain.

It has been stated before that the process of parboiling cooks the surface layers of the rice kernel and forms a glassy coat. This layer protects even unpolished rice for some length of time, but the principle underlying this process can be extended and applied to the preservation of raw (unmilled) rice.

Another direction in which the keeping quality of unpolished rice can be improved is by removing the fat which is mainly responsible for the deteriorative changes on keeping. There are several ways in which rice fat can be removed. A well-known procedure is that of using some cheap volatile solvent which will leave no residual taste or flavour.

The foregoing are only some of the directions in which the keeping and storage qualities of shelled unpolished rice can be improved. The problem is one of very great economic and practical importance and it is to be hoped that, before long, the concerted efforts of scientists in all parts of the world will lead to the development of a number of efficacious methods of preserving the whole rice kernel with its nutritively rich bran layer.

Rice in relation to Nutrition — a Resume.

We have thus far outlined some of the important aspects of quality in rice. The recent scientific work on the subject has been described and its bearing on the nutritive value of rice indicated. We will now discuss a few of the outstanding problems and consider certain possible lines of future investigation.

Search for nutritively rich varieties. One of the most pressing problems is to search for nutritively superior varieties. Thanks to the persistent efforts of botanists, several thousands of varieties are known to-day, but most of these have been cast into the background as being economically unimportant. This is due to the prevailing

fashion for white and fine varieties which are nutritively very poor. A search must be made again from an entirely new point of view, namely, to discover a number of good yielding varieties richer and more nutritious than those hitherto known.

Colour, a possible guarantee of safety. In this connection, one of the first things to do is to get over the prejudice against coloured and coarse varieties. These are often nutritively superior to the white and fine varieties now largely in vogue. The consumer should be assured that the colour is by no means a defect and, being associated with the valuable bran layer, its presence, preferably to some useful measure of thickness, is a guarantee of good nutritive value. In fact, a new fashion should be set up and the white varieties which have generally very little bran layer, replaced by those with thick ones. Coloured varieties are particularly useful as the depth of colour gives a direct visual impression of the possible nutritive value. It would however, be incorrect to argue that nutritively rich varieties should *always* be strongly coloured.

Thickness of bran layer, a useful measure of nutritive value. A useful step would be to examine all the known varieties for the thickness of their bran layers. This is not a difficult task though accurate measurement would involve a number of preliminary observations. A large number of specimens of each variety, grown under different soil and climatic conditions, will have to be examined before the normal range for each variety can be defined. Pioneering work in this direction has already been done at Coimbatore by the Government Paddy Specialist and his staff who deserve all credit for their efforts. Their observations have been generally borne out by our own independent chemical analyses at Bangalore.

In ordinary practice, the consumer can get a useful impression of the thickness of bran layer by just breaking the grain in the centre and examining the inner sections thus presented. Comparative study of two varieties of approximately the same size will reveal as to which of these has the thicker bran layer. If the prejudice against

colour is removed, it should be possible to choose some attractive varieties, preferably red ones, which, being distinct from the white colour of the interior endosperm, offers a visual impression of its nutritive value.

Need for co-operation between different branches of science. For purposes of accurate scientific evaluation, the co-operation between the botanist, the chemist and the nutrition expert will be needed. The botanist will make a preliminary classification, both on the varietal basis and in order of thickness of bran layer as observed from histological studies. The chemist will then proceed to examine the varieties for proteins, minerals and other essential nutritive constituents. The nutrition expert will subject the selected varieties to comparative animal and, if possible, even human experiments to determine whether the nutritive value is in keeping with the chemical assay. The varieties thus selected should then be recommended to both the growers and the consumers. The grower should be encouraged to raise the nutritively rich varieties and the consumer advised to insist on getting them.

Manuring is one of the potent methods of improving both the total yield and the proportion of nutritive constituents ; but much need not be depended on this. The most important thing is the choice of right variety which, more than anything else, will determine the richness or otherwise of the grain in regard to nutritive constituents.

Rice is notoriously deficient in calcium. There are however some varieties which are much richer in regard to this valuable constituent than others, though always proportionately lower than the corresponding phosphorus content. Calcium can of course be supplemented in a variety of other forms, but it will nevertheless be useful to have rice varieties which are naturally rich in it. Search in this direction will therefore prove useful.

Very little information is available in regard to the variation in vitamin B_1 content of rice. It may naturally be expected that varieties which are rich in bran constituents will normally be also rich in vitamin B_1. It would

be useful to verify whether such is always the case and further, to correlate the vitamin content with some other well-known constituent such as phosphorus or sulphur.

Need for improved methods of parboiling. Attention has been drawn to the fact that the present methods of parboiling are unsatisfactory. They are deficient in a variety of ways and yield products that are strongly coloured and smelly. Considerable improvement can be effected by using better water for steeping and by standardizing the conditions of parboiling. It is still not clear as to how much of parboiling is actually required in practice. This is a point which can be settled only after further research involving systematic experiments on cooking, keeping and other qualities.

Problems of storage and keeping quality. The importance of the need for storing freshly harvested grain is well realised. Further research is needed to elucidate more fully the significance of the associated changes and to devise new methods of hastening them. The possibility of some chemical treatment that will either quicken the process or destory the ferments which convert rice starch into the squashy condition is well worth careful investigation .

No amount of scientific work on the nutritive value of rice will be of any practical value unless cheap and efficient methods of preparing and storing unmilled or undermilled rice can be devised. In the absence of such methods, only polished rice will continue to be marketed. Development of a thoroughly efficient method of storing unpolished rice may perhaps take several years, but in the meantime, some other way of dealing with the problem should be devised. The most promising line would appear to be that of evolving some cheap and efficient type of hand-huller so that the consumer can shell his rice from time to time as may be needed.

Apart from its high nutritive value, there is also considerable economic advantage in using unpolished rice. The return of shelled rice will be between 70 and 80 per cent on the weight of paddy whereas, with the present day methods of milling, only between 50 and 60 per cent can be

obtained. There is of course some difficulty in cooking unpolished rice, but it can be largely overcome by previous steeping in water. Cooked unpolished rice also opens out or "bursts" without retaining its shape and is somewhat rough to the tongue. Yet, this is not a serious defect and one can get readily used to it.

Present day rice diets are monotonous. It is a notorious fact that rice diets are highly monotonous. Practically every course consists of boiled rice, cooked in the same old way. Strangely enough, the average rice consumer is not so well aware of the monotony as he ought to be. It is often the ordinary non-rice consumer who feels it intensely when subjected to a succession of courses of boiled rice. In India, as also in other parts of the world, it is considered rather degrading for even moderately educated people to interest themselves in culinary practices. This is due to the prevailing false notion that cooking is essentially an inferior art, to be relegated to the menials or to the labouring housewife. Any cultured person exhibiting even mild interest in food preparations is held up to ridicule. This prejudice is most unfortunate as it impedes progress. Every living person is interested in food and good food at that. Even those who scoff at the art of cooking like their food to be well prepared and served in an attractive manner. Indeed, human life and activity depends largely on the quest for food. Having got the food, why not prepare it properly? Food habits play a large and important part in our lives, so why not devote a little more attention to culinary art?

Rice is a useful article of food, but it is rather poor even in the unmilled condition. Not only should the necessary supplements to make it a complete diet be found, but they should also be intelligently incorporated in the food. It is significant that there has been a prevalent practice of mixing rice with some other pulse such as blackgram or the common dhall in many household preparations.

The manner and extent of cooking also largely influences the usefulness of a food material so that, in addition to the existing knowledge, we require new cooking recipes

so as to obtain the best out of our food. The nutrition expert will soon have to invoke therefore the assistance of the much neglected culinary art. An intelligent cook has much to impart by way of preparing foods and it is only with his (or her) co-operation that the nutrition expert can hope to see the practical application of his findings. Such a co-operation is badly needed in the case of rice and it is hoped that before long the scientific investigator as well as the general public will devote more attention to this line of enquiry. With improved methods of cooking, with new recipes for incorporating and other nutritive constituents and with addition of useful supplements that will make the food more balanced, is it too much to expect that in the near future, the status of the rice diet will be greatly improved, that the oriental races, who are the chief rice consumers, will be healthier, stronger and happier than they have hitherto been ?

The combating of malnutrition; need for propaganda. The diet of a people is moulded by factors such as climate, soil, social structure, population density and economic level which cannot easily be changed. We cannot dissociate the problems of nutrition from the many other problems which face those who have been seeking to ameliorate the lot of the Indian labourer. The combating of defective nutrition among the masses should be an essential part of the campaign against poverty and ignorance. A good deal of evidence has been gathered recently — thanks to the groups of workers at the Nutrition Research Laboratories, Coonoor and the All-India Institute of Hygiene and Public Health, Calcutta — to show that the diets as ordinarily consumed by the lower middle and poorer classes of the country are, in general, deficient in various respects and that this deficiency is the main cause for poor bodily development, impairment of physical energy, minor degrees of ill-health and other fundamental diseases.

Increase in prosperity tends naturally to improve food habits and vice versa. Hence, all social activities directed towards bettering the condition of the people aid in overcoming malnutrition. But we should not accept the idea

that nothing can be accomplished until the economic status of the people is raised. There are methods of improving diet which are easily possible. The League of Nations inter-governmental conference on rural hygiene has emphasized that *the problem of nutrition throughout the east is intimately connected with the degree of milling to which rice is subjected before being consumed.*

It should be possible to supply only under-milled rice to Government Institutions and other private residential Institutions which are in receipts of grants from provincial governments. There should be a check exercised against the increasing spread of rice mills and, above all, the poor rice eater must be made to realise that one of the cheapest methods of improving his diet will be by the substitution of unmilled or under-milled rice in place of milled rice.

Nicholas Roerich

A Master of the Mountains

By BARNETT. D. CONLAN

(Continued from our previous issue)

IT is interesting to see to what extent Roerich, as an artist, belongs to Russian music, to that great movement which, beginning with Glinka, and, developing through Opera and the Theatre finally produced the Russian Ballet, the most important event after Wagner and, in some ways, the finest synthesis of all the arts since the Greeks.

He is certainly a part of the movement, and to a greater extent perhaps than the other Russian painters of his time.

The poetic legends of Russian life which inspired the work of Glinka, Balakirev, Moussorgsky, Borodin, Rimsky Korsakov and Stravinsky had always been the chief element in Roerich's work and he had probably a deeper sense and more profound knowledge of Russian history than any of these men.

That he should have been called upon to paint the settings for Russian Opera — for Prince Igor, Sadko, Snow Maiden, the Maid of Pskov, Khovanschina, Tzar Saltan and the Rite of Spring shows that he was an integral part of the movement.

I have reason to think that he may have been the most essential, the most authentic element in it.

Not that he played a more important part than Moussorgsky, Borodin or Rimsky Korsakov, but that he was nearer, in many ways, than they, to the legends and poetic traditions on which it was all built.

Having followed the evolution of Russian Opera and Ballet in Paris from its beginning and known many of the artists connected with it I have always been impressed by the role played by Roerich.

The setting which the artist produced for Prince Igor is probably nearer to the music than any other which could have been painted.

And there is a deep reason for all this. In the scenery for the Polovtsy camp, Roerich is not only painting Russian legend, he is painting his own life.

Twelve years after this we are astonished to see that he has settled down in these same tents, there is the same smoke rising from the camp fires and there stand the banners silhouetted against the green afterglow and the crescent moon.

He is on his expedition through Turkestan.

Borodin, it seems had recourse to travellers from Central Asia for the melodies of Prince Igor, but here is Roerich listening to them at their very source.

The Snow Maiden of Rimsky-Korsakov, the most fairy-like of Russian Operas had always appealed to Roerich and the scenery he produced was the most appropriate that could be imagined.

And here again after many years strange coincidences and parallels arise.

The artist is working in one of the rooms of the old palace of the King of Ladak, built on a precipice near the frontier of Tibet.

His family who have come to meet him exclaim — "Why, this is the very room of the King of Berendei!' and they stand astonished to see the artist working in almost the identical scenery which he had painted for his ballet many years before.

With a ballet like the Rite of Spring (Le Sacre du Printemps) where the scenery is entirely mythic and prehistoric one could hardly expect, of course, such a coincidence to happen. But it does happen.

Among the mountain fastnesses of Kashmir Roerich suddenly comes across the Rite of Spring.

It is Spring Day. The same fires are burning, there are the same costumes and dances, the same sort of music, so that he himself has to exclaim — "When we composed the Rite of Spring together with Stravinsky we could hardly conceive that Kashmir would greet us with its very setting."

One might almost conclude that Roerich himself was a part of Russian legend, and with all he has done and is

doing, he may be for Russia what Wagner will be for Germany one of its most legendary figures.

Roerich's understanding of Opera is that of a musician, and all the movements of the orchestra the voice and the dance appear to him like the colour and movement of his own compositions.

In speaking of his work for the Theatre he says: "I compose a symphony with the music choosing a leitmotiv of colour which corresponds with the tonality of the piece."

He enters into the movement of the Drama, in the same way as the composer, and then translates it into his own Art. This may explain why highly sensitive critics such as Ivan Narodny can hear musical themes whenever they examine any of his large canvases.

The settings which Roerich has made for Opera, Ballet and Poetic Drama are, in many respects, the most interesting aspects of his work.

To some extent his pictures may be said to form the background of some invisible drama and it is this which gives them their peculiar atmosphere. Like the fragments of a Greek column or the infinite in a Japanese work of Art, they suggest rather than complete and engender an air of mystery.

I think this is because the artist himself is charged with all the psychic accumulations of the countries through which he has passed, and whether the landscape be in Spain, in Russia or in far off Tibet, he seems by some rare intuition to apprehend all that has been enacted there.

He is dense with many experiences, like a man that has passed perhaps, through many lives and has travelled so far on the circle that he is round again in the position of a fresh start, a new cycle, already conscious of some new springtide.

The Rite of Spring which was presented in May 1913 at the Theatre des Champs — Elysees, Paris may, in the future, come to be recognized as one of the most important artistic events of the 20th century.

It was not the work of any one artist but of several men of genius — Stravinsky, Roerich, Nijinsky, Diaghilew, seconded by a corps de ballet which, I believe, was almost

equally inspired. It was certainly 'monumental' as Stravinsky had dreamed — a monument to the Russian genius.

At that moment I took part in an advanced Art movement in Paris, and can still recollect that eventful first night. We were young, enthusiastic, and thought that nothing mattered but Art. The piece ended in a free fight while the discussions it had provoked lasted well on into the next morning.

This extraordinary production must have seemed to many a devastating whirlwind come to destroy all the conventions of the Past.

It is significant that Roerich's contribution was, in many ways, far less revolutionary than the other elements, so that some advanced critics to-day are ready to accuse him of being academic.

It is just possible that they overlook—probably ignore —the part played by the painter in this strange production.

Stravinsky is said to have first had the idea from a dream which occurred to him in St. Petersbourg in 1910, in which he imagined a ballet which should be as massive as a block of sculpture, as monumental as some immense figure in stone.

It was natural then, that Roerich, an artist of neolithic imagination, should have been asked to produce the setting.

As far back as 1900 we find him painting scenes in which prehistoric groups are seen greeting the sun at springtime, and through all his early years he seems to have been haunted by these visions of the Stone Age.

As in the case of the Prince Igor of Borodin he may be said to have been nearer, in some ways, to the sources of the Rite of Spring than Stravinsky himself.

It was Roerich who wrote the libretto and inspired the ritual as well as painting the settings, and Stravinsky seems to have recognized his inspiration by dedicating the work to him.

The extraordinary character of the music, with its deafening hammer blows and monstrous rhythms has caused this to be overlooked, so that critics have generally failed to recognize that Roerich's contribution was all important.

It is significant that in his later works Stravinsky seems to have less driving power behind him. He has made remarkable technical discoveries, retrieved new ground from the past, and gone on in an undaunted spirit towards fresh sonorous feats, but the great winds of the steppe and the tremor of the earth are no longer heard as in his work.

Those who have not had an opportunity of living in Paris and following the sudden changes that have arisen there in all the arts during the last twenty five years will hardly be able to gauge the 'modern' attitude and all its limitations.

When Roerich, for the first time in 1913 presented his opera settings in Paris, many of the leading artists and critics were of opinion that he was — 'The inventor of a new type of stage scenery,' — and his work began to be considered as a revolution in stage setting.

This, however, does not prevent a modern critic from informing us that Roerich's work, after all is — 'of the academic type and compared with the setting which Picasso painted for the Russian Ballet in 1917, it shows how immature the art of stage painting was before the War.'

After reading this sort of criticism one has doubts about the ultra modern attitude.

Much of its outlook becomes provincial being the opinion of a clique and of a clique that hardly ever quits the asphalt.

This is not the place to attack the city, but in future, I risk the prophecy, that the purely urban type of mind is going to be put in its proper place.

That any art could have risen from a stage of infancy to maturity and perfection in the space of four years — above all during four years of war — is of course ridiculous.

I saw most of Roerich's settings for Russian ballet in 1913 and, four years later the scenery made by Matisse, Picasso and Derain for the Diaghilew ballets of 1917.

From this I was convinced that Roerich was a born stage painter and that these other artists — however great they may be as painters — were not in their real element.

It is possible that the Russian temperament is more

synthetic than that of the West — the Russian ballet which is a fusion of all the arts — suggests this, and since Roerich belongs to the society which produced such men as Glinka, Moussorgsky, Borodin, Rimsky - Korsakov and Stravinsky it is natural that his Art should in many ways approach their music.

It is certain that his stage settings have the character of great music, are themselves a form of visual music, and that they accompany the movements of the drama in ways that the easel painter is not able to divine.

Compared with the scenery of Roerich the stage settings of Matisse, Picasso and Derain give the impression of enlarged pictures. They have not that inner unity with the drama which Roerich's work shows and they are the work of specialists whose real tendency is to segregate painting from the other arts rather than to approach it.

Just before the war I recollect a meeting at which Stravinsky, Ravel, Picasso and other well known artists were present. From the discussion that arose I understood that the 'subject' in a work of art was going to be taboo. And so it was. During many years a sort of laboratory movement set in and the arts were segregated from one another like chemicals in test tubes.

Any literary or poetic associations in a picture were enough to condemn it and many of the more advanced painters began to produce work which resembled the illustrations to some geometrical problem. I knew one painter who was able to create a new school merely by placing colour schemes together like chords of music.

The subject in a picture began to be looked upon as a limitation, and just as Stravinsky protested against its contaminating influence in music, so painters began to treat it as an inferior element which ought to be excluded from the realms of pure painting.

Such an attitude however, could not be expected to last indefinitely since its value — and it had a certain value — lay in the direction of experiment and research and in its concentration on the purely concrete qualities of a work of art.

I was not astonished then, some years later, to hear from one of the pioneers of the movement that —'the subject was gradually coming back'.

Efforts to deepen and enrich the technical tradition of the Arts have always been going on. It is possible that the change which took place at the time of Giotto when the Byzantine style was replaced by more natural forms seemed as revolutionary then as modern painting does today.

The same will occur with the modern elements in all the Arts, what is genuine and of permanent worth will remain, the absurdities will disappear.

It is possible that the fanatical pioneers of these ultra modern tendencies would receive a shock if they were able to look back on modern movements from the future.

Those who admire the jazz and cubist elements in Stravinsky and the fact that he has apparently freed himself from the main Russian tradition which started with Glinka, might be surprised to find that the place eventually assigned to him may be somewhere in his native Steppe not far from Rimsky Korsakov, unless this is taken by Prokofieff.

In a century or so a visitor to any of our large galleries might not find any greater difference between Corot and Picasso than we can discover between Constable and Chardin.

When Roerich designed the settings for the Rite of Spring in 1912, his style was at that time the most advanced and it is a question if any other painter could have approached the heart of the subject with such insight.

Not only did he give the outer sense of Spring — the great spaces of the growing light the hard green landscape caught up by the evening glow — but he also gave that inner sense of the sharp, chill sap rising through the pores of the earth all the acid activity of fresh vegetation as shrill in its movements as the east wind.

The colours were hard and keen, the forms rough and primitive and what was infinitely old in a circle of ancient rocks seemed to have again come round on the ring of time and pointed to the future.

The most modern technique of to-day could not have done more, not half as much !

With the modern movement which, starting with Cezanne has produced such masters as Renoir, Gaugin, Matisse and Derain, painting is an end in itself and altogether apart from what it may happen to represent. In the words of one of its foremost interpreters it is an art — 'freed from all traces of representation and sensibility, something akin to the absolute.'

It is obvious that Roerich has other intentions, and that much of his inspiration is derived not only from the subject and the Symbol but also from his rare sensibility to the associations and psychic emanations which surround a theme, a legend, a city or a landscape.

It is because of this that he was able to produce those unique settings for the Rite of Spring which gave the sense of an infinitely remote past merging into the great spaces of the future.

But this is also the reason why the rising generation, above all, the younger painters who are brought up in exclusive admiration of all the modern movements between Cezanne and Matisse have a tendency to look on Roerich's style as academic and something nearer to illustration than to painting, something prior to the great technical change initiated by Cezanne !

Such opinions need not trouble us very much since these painters take up just the same attitude with regard to Turner, and it does not need much foresight to prophesy that they and their works will for the most part have disappeared when Turner and Roerich remain to be universally admired.

It would not be difficult however, to show that Roerich was, in many ways, a pioneer in the general movement towards a freer technique, that, he was one of the first to repudiate the Naturalism of the past with its fastidious detail, and that his early canvases, such as 'The Call of the Sun' were among the most advanced types of painting before the War.

(To be continued)

Some Considerations Regarding the Advancement of Homoeopathy

By AGHORAM AIYER

VIVEKANANDA once described his mission in life as "making Hinduism aggressive in a spiritual sense". After the close of the era of the Buddhist missions, he was the first Hindu monk to cross the seas, and carry the life-giving teachings of Hinduism to foreign lands. He thundered forth his message wherever he went, and he disdained to appear before strong and powerful nations outside India, except as Master. He spoke with authority and not as the scribes. He typified a new sannyasa power in the world in which Kshatra Virya strangely mingled with Brahma Thejas. His ideal man be pictured as possessed of muscles of iron and nerves of triple steel inside which dwells a mind of the stuff of the the thunderbolt. The fortunes of Homoeopathy in the world seem to me to be bound up with the life and work of a Master like Vivekananda, when a great Master like him plunges into the depths of Homoeopathy, discovers the thrilling congruity of Adwaita to Homoeopathy, impregnates his healing work with the realisation of the unity of Mankind on Adwaita thought, and untiringly performs a healing mission among afflicted mankind, because he realises the ailments of mankind as his own· the biggest step forward shall have been taken by us to establish Homoeopathy in the affections of Mankind. That consummation may be in the distant future, and when Nature from the bowels of her being would throw forth such a great personage, no one knows. Meanwhile, hundreds if not thousands of diminutive Vivekanandas must rise to the full height of their moral stature, and must toil for Homoeopathy in a spirit of dedication.

I am aware of the activity of the Homoeopathic profession to secure equal recognition for it with other medical systems encouraged and protected by the state. I am not

abidingly interested in such activity. Nor am I now hopeful of state recognition for Homoeopathy in the measure in which it is desired by the Homoeopathic profession. I am convinced that their demand for recognition is proper, but I am very apprehensive that they carry their appeal to the wrong quarter. I should be very happy to know that they have gained their object and happier still to know that by such encouragement, they have been enabled to carry their healing mission to larger and larger numbers of ailing people in the world. I am actuated by the idea that Homoeopathy is a noble free masonry in the world; while I want the Homoeopathic profession to prosper truly, I want more, the sick people under their care to realise that Homoeopathic healing is very Heaven for them. The Homoeopathic profession ought to realise that their science and art have lovable and human elements in it, and that the very work of healing they do indirectly carries out a realisation by them of the truth " All humanity is one by family ".

Material-mindedness is the prevailing characteristic of large sections of mankind and in spite of the giant strides made by science in the last two centuries and the great advancement of education, bulk and quantity are factors which weigh a great deal even with the highly educated, and the conception of infinitessimilisation of drugs shocks them. There is an uncomfortable something in the minds of most sick people that unless they take drugs repeatedly and in appreciable quantity, their cases are neglected. No one who has not tried Homoeopathy long can escape the mental perplexity that comes to him from being asked to try the infinitessimal doses of Homoeopathy. If any, among the educated classes becomes interested in Homoeopathy, practically all its differentiating principles look ridiculous to them and impossible for their realistic comprehension. Only from the wonderful curative results that may be achieved some may be stirred to know its underlying truths, but even they would find that they are jolted out of all their medical preconceptions. The order of thinking we have become accustomed to in Homoeopathy

is too high for most men whose stomachs stick out longer than their brains, and its truths therefore are at present taken up by a handful, and wait for exploration and acceptance by a larger body of men !

Several professionals in Homoeopathy are a kind of misfits and remain in it without that training of the mind that is required to know it in its true nature. They are doubting Thomases, and they should not be surprised if they get many doubting Thomases for their patients. To them, Homoeopathy is only one among several medical systems and it is worth the while of a medical man to borrow from all sources and adopt everything that comes to hand from every medical system, if it is in vogue in that system. What Dr. Kent spoke of as "mongrelism in medicine" has come to stay as a result of this kind of playing fast and loose with Homoeopathy. This leaves so much the less of Homoeopathy well learned by the practitioner, and it becomes contemptible in the eyes of the world. As in every other great cause, it is not merely the strength of numbers, that we would affect the lives of men. The quality of our work must be unexceptionable and must conform to the highest standard of Homoeopathy.

The lay public labour under grave misconceptions about Homoeopathy. Our professional Homoeopaths administer tissue remedies of Schussler in 3×, 6×, and 12× and so on in the form of tabloids, repeating the remedies often, and alternating them with one another, and the public go off with the impression that they have been Homoeopathically treated. Now Bio-chemistry is not Homoeopathy. The principles of the two systems are different, although bio-chemistry represents a great advancement in medical science and arrests the attention by a few simple key-conceptions. Bio-chemistry in the hands of Schussler seemed to threaten to set up an independent place for itself but when the same tissue remedies were potentised as in Homoeopathy and were proved on the healthy they became available like other Homoeopathic remedies for curing sick people on "the totality of symptoms". Dr. Deway and Dr. Kent enable us to understand how the bio-chemic remedies change their nature by the Homoeo-

pathic process, and become as good as other Homoeopathic remedies. Bio-chemistry which threatened to revolt, became finally absorbed into Homoeopathy. Today, as we know these remedies in their varying grades of high potencies they no longer belong to Bio-chemistry, but belong to Homoeopathy which is Bio-dynamics. It is time that professional Homoeopathy stopped doing violence to Homoeopathy by palming off upon their patients the Bio-chemic remedies as Schussler knew them. The same argument should apply to other innovations like injection treatment in Homoeopathy, thirty two specifics which are popularised as Homoeopathic remedies and electro Homoeopathy and so on. Departures from the teaching of the "Organon" however interesting are not safe grounds to go upon.

The Homoeopathic profession particularly in India would advance the cause of Homoeopathy by developing a code of honour in keeping with the elements of moral greatness present in the system. It should become possible for them to dispense free the remedies, especially in those potencies where the cost is nominal, which would introduce a principle of unselfishness into their actions, and likewise give free advice to their poor patients though they may tax their well-to-do patients reasonably for their talents.

The profession can never know enough of what I call "The Theory Books" of Homoeopathy. The chief of these is undoubtedly the "Organon" and next to it is its illuminating commentary by Kent in "The lectures on Homoeopathic Philosophy". Into this group however, a few other classical Books in Homoeopathy—Stuart Close's Genius of Homoeopathy, Dr. Robert's Principles of Homoeopathy. The Theory of Chronic Diseases by Hahnemann, and the Chronic Miasms in two volumes by Dr. Allen ought to be studied along with the other two. Our own Indian Homoeopaths have usefully enriched Homoeopathic literature, and I would include in this group Dr. Banerji's Chronic Diseases and Dr. Athalye's Principles of Medicine and Homoeopathy. Homoeopathic truths are subtle and etherialised. As with Vedantic truths which have to be constantly heard about, thought of and meditated upon, Homoeopathic truths require to be pondered over before

they become our own. The approach to the understanding of sickness is on entirely new ground, and the very best of men may forget themselves and enter on the study of a patient from a wrong angle. These general books on Homoeopathy furnish the truest corrective to our wrong perception and help to keep us wellgrounded in principles.

Similarly, repertory analysis ought to be untiringly done and a classical repertory consulted. From all points of view, Kent's repertory claims our best attention. Then, all our best Homoeopaths have laid the greatest stress on the patient. The study of the mental symptoms is a study in practical psychology. Unless the physician's mind grows into a state of innocence and guilelessness, the patient's mind is seldom laid bare to the physician. That the remedy "often crops out through the affections" is a very great truth. We must enter with sympathy and insight into the study of the mental symptoms.

One of the great trials of Homoeopathy is in relation to the ailments of people who are not merely diseased, but have been considerably drugged by other systems. These men turn to Homoeopathy as a last chance and when they enter into it, they parade the fact, that all the while they have never neglected themselves and that they have received the most devout medical attention, though their ailments have been getting worse. These cases are the worst bequests to Homoeopathy. The men who are afflicted want immediate cures, and when by the very nature of the thing, they cannot get it, they become impatient and go off to try something else.

Most children are born with "unhealthy inheritances and downward tendencies", wherever we turn, we shall be finding them, and by a mere glance, we can spot them out. The disastrous ailments that afflict them in future lie in seed form during their infancy. Our greatest work to children should be to save them from these inheritances and downward tendencies. It is a work of years, which requires a great dedication from us and all the world over, this really uplifting work waits to be done. It does not progress as it should, because we have not successfully carried out a world-wide education into the fundamentals of

Homoeopathy, with reference to the mother. The child cannot be saved, unless the mother has been educated enough in Homoeopathy to collaborate with the physician in understanding her child's troubles. Even so, most women have some fundamental disorder regarding their ovarian and uterine functions, and starting from small things, they develop into alarming diseased states, and several of them pass their lives in misery, having ruined their health and die ere their time. These cases are not beyond redemption, but the message of Homoeopathy has not reached them and they go from suffering to suffering.

Just as the spiritualising missions by the monastic orders have created dynamic and revolutionary ethical changes in the world, some great dynamic healing mission led by a master personality, whose love of Homoeopathy is as great as his love of truth in religious life, gathering to his banner thousands of the earth's brave, pure, upstanding, aspiring men, healing these helpless sick people and equipping them for life's strenuous work is my devout dream as to how this truth may spread and advance in the world. Every language should sooner or later translate the classical works of Homoeopathy, and every woman must learn it as part of her equipment for domestic life and motherhood. The centenary of the great master's death would be upon us in half a dozen years. It should not be a mere symbolic or ceremonial celebration by those who revere the master. The next biggest move must be taken by that time.

It is distressing to find members of the Homoeopathic profession petitioners before Governments which are capitalistic in character and have perpetuated capitalistic medical institution. They look so beggarly and ask for favours as to which they, have no hopes, the acceptance of their system, by Governments, if it takes place at all, will follow only their acceptance by the populace, because the proof of the pudding is in the eating. Let them rather look to themselves, their strong brains and brave hearts and cure sick people better than those who follow other medical systems. Whatever of truth there is in it, cannot long be resisted by the world, and prejudice and passion are apt to disappear before the illumination of knowledge.

Tales from Indian History

Tirtharaja Acharya Kavindra Sarasvati, Vidyanidhi, the Emancipator of Pilgrims.

(An incident in the Literary History of the Mughal Period.)

By Prof. V. RANGACHARYA, M. A.

ON 6 February 1628 Emperor Shahjahan found himself securely on the Mughal throne; and when he announced himself to his subjects as *Abdul Muzaffar Shihab-ud-din Muhammad Sahib-i-Koran II Shahjahan Badshah Gazi*, the world indeed knew that it was lying under the mantle of a new political regime. The early idyll of Nurjahan's reign had closed in reverberation of thunder and horrid orgy of bloodshed. Shahjahan had gained his throne, but lost his soul. Every spark of affection in his nature was extinguished, and a staggering category of crime reached its end simply because there was no more to be committed, and there was not a single soul alive who had the least claim to the throne. Shahjahan did not lack the higher virtues of man; but the dangerous and declivious paths through which he had to rise to power had gone only to emphasise the saturnine aspects of his character. He had had to fight with the back against the wall; he had suffered enough to love the thrill of gloating mercilessly over the sufferings of his enemies and victims.

It was at such a time of diabolical glee that the enemies of Hinduism approached him. To the Hindus Shahjahan did indeed not seem a man to be anathematised. He had not lacked Hindu supporters in his days of trial. He did not lack Hindu blood in his veins. His grandmother, the mother of his father Salim, was the daughter of the Kachwaha Raja Bharmal of Amber (later on Jaipur). His own mother was the daughter of the Rahtor Raja Udaya Singh of Marwar. He had every reason to be pro-Hindu. But the laws of Eugenics are curious. Providence gave him a peculiar cast of mind. There was a streak of fanaticism which lay beneath his exterior of

calmness, and he was not above relishing the non-Hindu spirit of intolerance when once it was awakened. A whim or a policy was the spark needed to make him sacrifice that virtue which had made his grandfather great and his father, in spite of occasional wickedness, generous and wise. The trials and troubles of his career as a prince in short had contributed to make him live on a moral precipice over which he could easily topple over by the mere touch of a whim or bad counsel.

And there was no lack of wild spirits to play on this string of the new emperor's character. The Moulvis and Ulamas to whom oppression in the name of religion appealed as delicious flavour, captured Shahjahan. They persuaded him—it is patent from the trend of events—and made him feel that he could shut the black and disturbing memories of his recent slaughter by a fervent pro-Islam policy. Distasteful memories could be driven out only by pseudo-orthodoxy. The result was, as the historian Abdul Hamid Lahori says in his *Padshahnama*, the chief official chronicle of the reign, a singular crop of sectarian and reactionary measures. The law of the Prophet, it was proclaimed, had fallen into decline and required to be revived. The solar calendar introduced by Akbar was replaced by the lunar one in official records. Every event was to be dated from the *Hejira*. The *Sijdah*, or method of salutation by complete prostration which Akbar and Jahangir had not prohibited for political reasons, was declared to be a crime against Islam, and replaced by the *Zaminbo* or the method of 'kissing the ground'. The saluter had to touch the ground with the right or both hands, and then kiss the back of the palm. Even this was construed by the prudish Moulvis and Fakirs, in spite of their legal exemption, as savouring of idolatry, and so the more manly *Taslim* or method of bowing was substituted after a time. Only, it had to be done by the imperial courtiers *chahar* or four times. The change was indeed intrinsically more in accordance with human dignity; but it was linked with the spirit of the tyrant, and to people like the Darsaniyas it was real hardship.

The events of the first four years of the new reign did not unfortunately go to make the emperor less sour. First, there was the tough rebellion of the Rajput chief Jujar Singh of Bundelkhand, and then there was the extensive campaign against the Afghan nobleman Khanjahan Lodi who spread fire and sword from the Delhi region to the southern confines of the Dakkan. These were followed by the famine of 1630—31 when 'men began to devour each other, and the flesh of a son was preferred to his love'. But the most tragic happening so far as the personal life of the emperor was concerned was the death of his beloved queen, the famous Mumtaz Mahal, the constant and unwavering companion of his life from the moment of his marriage in April 1612. She died on 9 July 1631 as the result of the birth of her fourteenth child; and the emperor openly expressed himself that the empire had no sweetness, and life no relish for him.

The bitterness caused by these events seems to have made a shadow fall on the nobler aspects of the emperor's character. He awakened from the stupefying and somnolent mood produced by his queen's death to behave like a fiend. The fire of his ill-balanced temper was first fed and fanned by the conduct of the Portuguese of Hughli. These people had been guilty of the grossest sins against humanity as well as the state. They had been practising piracy and interfering with the Mughal customs officers. They had been kidnapping Hindu and Muslim orphans and engaging themselves in an odious trade in slaves. Such conduct deserved chastisement, but Shahjahan went far beyond the demands of justice. He compelled thousands of captives to embrace Islam or become slaves. He confined thousands who refused to do both in prisons from which they 'passed to hell'. The Portuguese were indeed taught a terrible lesson for their inexcusable errors; but the emperor was not satisfied with this. A fit of fanaticism seized him and he extended the fire of his anger against the Hindus. It is not clear why he turned out such a savage. Probably he was angered by the help which some of the Hindus gave to the unfortunate victims of the

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emperor's vindictiveness; but then this was done by some Muslim nobles as well, and there was no reason to take special action against the Hindus. A more probable solution to the enigma is perhaps to be found in the opportunism of the anti-Hindu coterie which besieged the emperor. They probably made him feel that the safety of Islam was not secured by the chastisement of the Christians alone. Rumours reached Agra at this time that a number of temples were under construction or completion at Benares; and this was sufficiently alarming to the emperor's fanatical advisers. They impressed on him the necessity to take further action against the Hindus. They argued that, as *Shahanshah* and as *Din-i-panah*, he could have no more glorious duty! The emperor's mind was sufficiently unhinged to listen to them.

Thus it was that the imperial *fiat* went forth that the Hindus of Benares and other parts of the empire should cease the construction of new temples, and that the temples which had been begun already should be razed to the ground. The imperial edict was enforced with singular promptness and thoroughness. In the county of Benares alone seventy six temples are said to have been demolished.

But the emperor did not stop there. The Muslim historians are silent on the subject, but Hindu literary evidences clearly show that the thunder of the emperor's fiat crackled over the heads of all Hindu pilgrims. Shahjahan was not evidently disposed to go so far as to re-impose the Jazayya; but his alarm was sufficiently aroused to make him arch his eyebrows with anger at the thousands of the Hindus who visited the sacred rivers for their baths. The unbridled temper of the emperor made him blind to all wisdom and tradition; and he issued an edict heavily taxing the poor who resorted to what they regarded as an indispensable method of spiritual purification.

The heart of the Hindu world began to beat unevenly at the emperor's unexpected attitude. There was not only a grim discontentment among its ranks, but unfeigned

surprise. Neither the heredity nor the training of Shahjahan justified his conduct in their eyes. Tradition, self-interest and policy should have been leashes strong enough to curb the Mughal tiger; but they saw that these were powerless in the face of hostile environment. Madness gathered in the eyes of the more excitable, and treason in the minds of the usually loyal. The poor man's hut and the rich man's mansion were equal scenes of animated talks; and while the frenzied Moulvi or Fakir was over-joyed, the more frenzied of the Hindu malcontens were sufficiently struck by the arrow of self-scorn to shake off their mildness. A saviour was the need of the hour—a saviour at once of the soul of an autocrat and the souls of millions of his people.

And Providence produced the man. It was none else than that Acharya Kavindra Sarasvati Vidyanidhi whose name has lent the title to the present story. Kavindra was, like many a great man of that age, a talented child of the noble Godavari region. The broad space of the river, on the banks of which he was born and brought up, was reflected in his heart. Though a Brahman, he was born heir to rich fortune; but he had greater riches in his gifts. A follower and student of the Asvalayana Sakha of the Rig-veda, he gave his early years to the widest range of studies which were then open to students of his position and rank, and became an expert in them. But Kavindracharya was not contented to be a mere storehouse of knowledge. He was a born monk, who evinced no pleasure in the joys and experiences of secular and domestic life. Mercilessly shutting the poetry and beauty of wordly pursuits, he put on the robes of the Sanyasin, and then made his way to Benares where he became, in course of time and for all intents and purposes, the president of that fraternity of saints and scholars who had gathered there. Personally, Kavindra-tirtha regarded life's experiences as dreams, and devoted himself to the spiritual labours which were calculated to effect the merging of his soul with the Reality; but this life of self-abasement amidst the thorns of the cloister did not kill the flower of fellow-feeling. Though in his

own eyes he was a mere speck of dust in the world, he made his existence precious in the eyes of others by his ready and over-flowing sympathy to the poor votaries of learning. To remove the clouds from the future of savants, and give them sunshine, was the most delicious joy he realised. To be wealthy for the sake of others, to be a Sanyasin for enriching the indigent, was his privilege; and if Kavindracharya had any enjoyment of a passing hour it was nothing more than to drink the beauty of the gratitude in the faces which surrounded him.

Even more precious than the material help was the spiritual help given by Kavindra. A man of remarkable versatility, he taught the highest types of secular and spiritual literature to the scholars who flocked to him. To teaching he added original composition, and there was no branch of lore in which he did not distinguish himself. It is singular that, though a Sanyasin, he chose the *Dasakumaracharita*, that poem which is so full of the zest of life, for one of his commentaries. And in the colophon to that work he calls himself an expert in all the Sastras, and a very moon to the ocean of literary savants who had the benefit of his dissertations on the beauties of literature. And they showed the regard they had for him by not only hailing him as their *Acharya*, but by calling him *Kavindra*, by which he has ever since been known, and the equally expressive epithets of *Vidyanidhi*, *Tirtharaja* and *Sarasvati*.

To the task of a writer and teacher Kavindra added that of a gatherer of books. He took a singular delight in forming a library of all extant literature in which he was such a past master. A list of the books possessed by him has been published at Baroda, and it shows what rare treasures he accumulated. More than a dozen types of the Ramayana literature alone are found in it; and in the branches of poetics, drama and the sixty-four arts there are said to be some rare gems. Kavindra was apparently known personally to Jahangir, who, we know, was a great admirer of Hindu philosophy, asceticism and learning; for we find among the books collected by Kavindra, a precious copy of Vamana's *Kavyalamkarasutra* which had

the seal of "Salim". It was, in all probability, a present made by the Mughal emperor himself.

We can easily imagine what such a man must have felt when he came to know of Shahjahan's disastrous edict. We can almost see before our eyes the tremendous stir made by the emperor's cruel levy in the midst of the band of scholars and saints who had congregated at Benares. The measure touched everybody, and brought home the meaning of royal tyranny; and it is not surprising that Kavindra resolved to put his shoulders to the wheel and dissuade the emperor from his disastrous path. We do not know how he proceeded; where he met the emperor; and what arguments he used to make him keep the reins on his big fist. The important point is, he succeeded in performing the wonder. Shahjahan was made to realise his mistake. The bandage was taken off from his jaundiced eyes, and he was restored to his self. It might be that the more uncompromising section of his Muslim advisers advised him to be firm; but to his eternal credit Shahjahan refused to enforce such an unjust edict with cold steel. And thereby he saved his name and the empire.

The reversal of the imperial edict brought joy to the entire Hindu world; and the adherents of *Dharma* vied with one another in doing honour to the superman who had succeeded in doing it. A monument of this universal appreciation and gratitude we have got in that singularly interesting garland of verses and prose panegyrics which is known as the *Kavindrachandrodaya*, * and which his disciple and treasurer, Krishna Upadhyaya, compiled. No less than 700 panegyrical pieces are contained in the work, and no less than sixty-one scholars who were in the van of Hinduism, contributed to the tribute. No words were con-

* A manuscript of this work dated A. D. 1676 has been noticed by R. L. Mitra in his *Notices of Sanskrit Mss.*, Vol. II, No. 815. Another copy of it in the Bombay Asiatic Society Library has been examined by Dr. Har Dutt Sharma in the Kuppuswami Sastri Memorial Volume, Madras, pp-53-60. The latter corrects the mistakes of the former, and gives, besides relevant extracts, a list of the 61 scholars who contributed to the *Padyavali* and of their literary works. Mr. M. Krishnamachariar in his *History of Classical Sanskrit Literature* (Madras, 1937) pp. 390 B.-C, summarises the information based on the above. It forms section 373 B. of this very useful work.

sidered too magniloquent to describe the great benefactor, and no expression of gratitude sufficient to express the real feeling of the Hindu population. The emancipator of the pilgrims has been compared to Vishnu himself, the rescuer of the elephant-king from the crocodile; and the language used by the panygyrists is commensurate with the greatness of the theme and the sincerity of the feeling. The *Padyavali* is incidentally a document of great value; for it gives us a list of the literary men who lived in that period, and shows that Hinduism was virile enough to resist the most suffocating environment that enveloped it. It is not germane to our present purpose to make a survey of the men and their works; but it is worth noting that the work of Kavindra had an enduring effect on Shahjahan's policy, and saved him from the strain of crime during the rest of his life. The influence of Asaf Khan the Prime minister and of Dara Shikoh the heir apparent was also on the side of sanity and moderation; and though the fanatical section was eventually fated to triumph under the lead of the Puritan Aurangzeb, the demon of persecution had a long and welcome sleep so long as Dara was at the helm of affairs. As for the saviour of the pilgrims, he has ever sat in the grateful memory of men; and it was the agony of souls like his that brought the magnificient empire of the Mughals, when once Aurangzeb set the ball of persecution rolling, to dust and ruin.

Ayurveda

By SWAMI JAGADISWARANANDA.

[Substance of a speech delivered at the Barisal Town Hall at the anniversary of the Local Ayurveda Vidyapith under the presidenship of the District Magistrate, Mr. J. L. Llewellyn, M. A., I. C. S. on 30th August last.]

AYURVEDA etymologically means science of life and longevity. It is the oldest medical science and not only the Hindus all over India but also the Buddhists in different countries of Asia are its faithful followers. The big Ayurved College in Colombo founded by the Ceylonese Buddhists is carrying on researches on modern scientific lines.

Sir Bhagavat Singhji M. D. in his "A Short History of Aryan Medical Science" opines that at least twelve centuries before Hippocrates, the father of Western medical science Ayurveda was in a developed stage. Supporting this view Dr. Harnell remarks, "Probably it will come a surprise to many, as it did come to me, to discover the amount of anatomical knowledge as disclosed in the Indian works on medicine. Its extent and accuracy is surprising when we allow for its early age, probably the sixth century B. C."

Ayurveda is as old as the Vedas. There are references in the Rig Veda about Ayurveda. In the first Mandal (117 Sukta, 13 Rik) of the Rig Veda, means of longevity are discussed. In a Sanskrit Lexicon of the fifth century after Christ there is a chapter on Ayurveda. Sir William Hunter, the great historian, remarks that in the hospitals of the Nalanda University in the seventh or eighth century A. D., Hindu physicians practised surgery with uncommon skill. Till the seventeenth century Ayurveda was the foundation of Western medicine. From the Arabic translations Ayurveda was taken into Latin. Charak's name is many times referred to in the Latin works of medicine. Some of the medical terms are common to Sanskrit and Latin.

Brahma the Creator being Omniscient must be aware of the cause, nature and remedy of diseases. Hence He is

said to be the Author and Revealer of Ayurveda. He imparted this science to the Gods from whom the Rishis learned it. Ayurveda is held as sacred as scriptures like Veda. Hippocrates, the founder of Western Medicine, was also a saint. Disease, according to Ayurveda, is partly physical and partly mental but in the view of Western medicine, disease is entirely physical. Only in 1876 Hahnemann, the German Discoverer of Homoeopathy, recognised the diseases of both mind and body. In the Ayurvedic treatises it has been asked: the lifeless body has no disease and the soul is free from them, then how does the disease come into being ? The reply is that it is due to mental disorders. Mind creates this body. Mind is subtle and body is gross but both are material. Mental violation of moral laws and physical disobedience to natural laws create disease. Mental sins are compensated by physical suffering or disease.

Ayurveda prescribes three kinds of treatment—*Daivabyapasraya* (supernatural), *satyabajay* (psychotherapy) and *yuktibyapasraya* (medical). Men live under the influence of stars and planets. When they are unfavourable, medicines cannot cure troubles. Charak says that if the planets are unfavourable medicines are of no use ; then the unfavourable planets take away the power of herbs and medicines. By Yagna, Homa and Prayaschita evil spirits and planets are propitiated as well as mind is purified. Mantras play an important part in *Daivabyapasraya* treatment. It is idle to disbelieve in the power of mantras or mystic formulas which like herbs and element are centres of potency. It is the invisible and imperceptible sakti or power in the medicines that cure disease. If that power is taken away from them they are inefficacious. When quinine loses bitterness and ginger, pungency, the former cannot cure fever and the latter cold. So power resides in the mantras as words can transmit anger or affection from one mind to another.

In a chapter of Charak called *Janapadudhansiya* it is said that Atreya Muni while walking on a riverside in summer in Kampilya, capital town of the ancient kingdom of Panchal, confided to his disciple Agni Vesha that nature

with the sun, the moon, the earth, air, water as well as earth-born herbs will undergo changes for the worse in course of time and serious diseases will prevail. He asked his disciple to collect strong herbs and preserve them for the longevity of mankind. Ancient Greeks, like the Indians of old, believed that properties of herbs and elements increase or decrease, with the change of seasons, motion of stars, the moon and the sun. Material remedy is not, therefore, sufficient for a complete cure; supernatural means should be taken recourse to.

Satyabajay chikitsa or psychotherapy is not less developed in Ayurveda. Principles of psychotherapy as practised by Freud, Adler and Jung, the greatest psychoanalysts of the day are found in Ayurveda. Colour treatment, surgery, treatment through the pores of the skin, treatment of spinal troubles, Vriksayurveda etc. are there in Ayurveda but for want of culture they are dying of inanition.

Yuktibyapasraya chikitsa or treatment by material remedy is what is prevalent to-day. Dravyas or elements are saline, sour, sweet, bitter, pungent or astringent. Parad or mercury has all the six properties; hence it is looked upon as the touchstone of medicines. Essence of Vilva leaves too contains mercury, so Vilva leaves are used as the symbol of mercury. Rasun or Garlic has five such properties, so it is also a strong medicine. It is so named because it is rasa + una, i. e., it is wanting in one rasa only. The famous Kaviraja of Calcutta, Late lamented Prof. Bhudev Mukherji of the University made wonderful researches on mercury and its uses in various diseases. His epoch-making work "Rasa-jalanidhi" has attracted the attention of the medical geniuses of the world. No medical science except Ayurveda knows the secret of radically removing mercury from the human system.

Full and complete cure is possible if three kinds of treatment are attended to. But as only the third kind is given precedence and prominence neglecting the other two,

infallibility is not obtained in cures. Ayurveda advocates clinical diagnosis more than instrumental analysis. The former helps the physician to go to the root of the disease while the latter is unable to do so. Major B. N. Hazre, I. M. S., former Civil Surgeon of Barisal admitted this view and definitely said from his experience that analysis and examination by Rontgen rays, microscope and thermometer sometimes mislead the doctor. They bring the actions so much to the front that the cause of the disease is overlooked. By feeling the pulse a Kaviraj can more correctly detect fever and internal disorders than a doctor with his thermometer. Yet the best of our medical men are ignorant of Nadignana, a science which is a part of yoga. An American doctor has discovered iri-diagnosis. He watched an owl which was wounded in one leg. A blood clot was at once formed in the iris. And making experiments and observations on this fact, he has systematised a new method of diagnosis by which a doctor can diagnose any disorder internal or external by the examination of the iris. If iri-diagnosis is scientific it is superstitious not to believe in Nadi-Bijnan.

A Bengali Kaviraj named S. M. Mitra went to London in 1905 and spread Ayurveda there. He represented Ayurveda in the International Congress of Medicine held in London in 1913. Practising as a Kaviraj for about twenty years in America, Norway and other countries of the continent he passed away in London in 1925. Dorothea Chaplain, an English lady who was cured of her incurable diseases by him writes in her "Some Aspects of Hindu Medical Treatment" of the wonderful success Kaviraj Mitra attained in his practice of Ayurveda there in the West.

Makaradwaja, Kasturi, Chhagaladya Ghrita and other Ayurvedic medicines are now sold in the West. With translation of Ayurvedic books into English, exportation of Ayurvedic medicines into the West is daily increasing. Ayurveda has a very promising future in the Buddhist world where if it is properly spread and pushed it will command more popularity.

It is heartening to learn that the Bengal Government has proposed to start a Faculty of Ayurveda. Some municipalities of Delhi and the Punjab have opened free Ayurvedic Dispensaries to popularise Ayurveda. The Ayurvedic colleges in Colombo, Calcutta, Delhi, Madras, Mysore, Hardwar, Benares and other places may very well form an All-India Ayurveda University under the directions of the India Government or Indian Universities may grant affiliation to the Ayurvedic colleges in their respective jurisdiction and thus can take a definite step-forward to encourage the preservation, practice and propagation of Ayurveda.

Current Comments

By AN OBSERVER

Industrialization. It was an interesting and to a considerable extent disillusioning statement which Mr. Subhas Chandra Bose, the Congress President, made before the Indian Science Association in reply to the legitimate question of Prof Meghnad Saha whether India is to stick to the philosophy of the bullock-cart, thereby perpetuating servitude, or become a modern industrialised nation 'which, having developed all her natural resources, would solve the problems of poverty, ignorance and defence and take an honoured place in the comity of nations'. Mr. Bose acknowledged that, so far as industrialization is concerned, the Congressmen are not united. The younger generation, he pointed out, is moving in the direction of industrialization, and his own view of the tendency is that it is healthy enough. He said:

> "We believe in industrialization for various reasons. We can't conceive of an adequate solution to the problem of unemployment without industrialisation. It may be an evil, but it is an evil from which there is no escape. National boundaries and barriers are breaking down and the whole world is fast becoming one economic unit. If we want to exist, as a self-contained and self-supporting economic unit, we will have to meet the menace of industrialisation from abroad by our own industrialisation."

The party that fights for freedom cannot liquidate itself when the power is won. It should face the problem of national reconstruction, and this is impossible without the aid of Science. This means that there is no escape from industrialization. Passing on to the manner in which this is to be effected the Congress President added that it cannot be a gradual one as in Great Britain but must be by a forced march as in Soviet Russia. "When we have a national government the first thing that it will have to do is to appoint a national planning commission for the whole country. The appointment of a committee of experts has been continually before the Congress Working Committee". The cottage industries cannot, of course, be ruled out in any national scheme; but industrialization 'does not mean the promotion of industries for the manufacture of umbrella-handles and bell-metal plates as Sir John Anderson would have us believe'. It means much more, an endeavour of much higher type. It should be based on a high technical education and research free from government control of every kind. A preliminary step for national planning, moreover, would be an economic survey so that the necessary data for the planning commission will be available. There should also be a permanent national research council, and this would mean the heartiest cooperation between Science and Politics. The Scientist should shape the ideas, and

the politician or rather practical administrator should propagate them and translate them into reality.

Tata Steel Company. It is worth noting, in the light of what has been said above, how far the rather fresh outlook which Sir P. C. Ray takes in the *Modern Review* about the Tata Steel Company is capable of defence. Dr. Ray believes that the protection enjoyed by that Company has been a loss to the country to the extent of seven or eight crores. He observes:

"When the great war broke out, and the supply of foreign steel was cut off, our Government realised the supreme importance of an indigenous industry and of making India self-contained as far as possible in her needs. But the Tatas at that time behaved like spoilt children. Once, while presiding over an industrial conference, Sir Dorab Tata boasted that his expert was drawing a pay higher than that commanded by the Viceroy of India. The criterion of efficiency had thus been judged by the concern by the salary of its expert. Things went on merrily for a time, but a crisis arose after peace was concluded and the efficiency of the experts was tested in the fire of foreign competition. German and Belgian steel produced from a much lower grade iron ore began to pour into the market at a much-reduced rate. A cry was raised for the support of an infant industry and a national backing was secured for the concern for its protection and subsidy. It got something like a crore a year from the imperial coffers and latterly under the Imperial Preference somewhere near about 10 lakhs a year." Dr. Ray concludes:

"In other words, the poor peasantry of India were taxed for their commodities such as corrugated sheets and implements of husbandry, and the country had to pay 7 or 8 crores of rupees to cover the losses of inefficient running of this concern."

The Truth behind Modern Dancing Under this caption Mr. Potho led a tirade in a recent issue of the *Orient* against the humbug, the hypocrisy and the vicious basis of the art of modern dancing. About 1934, he says, a Scottish Presbyterian Church indicted promiscuous dance as a notorious means to foster the lust of the flesh and the lust of the eye. Ten million people protested against this; but the author contends there is undeniable justification for the attitude of the church. He believes that many people hide the real intent of the art they practise under the guise of art and religion. The inner feeling in 'our heart of of hearts' shows that such a spiritual claim is 'the greatest humbug'. All dancing, Mr. Potho observes, is sexual in origin and intent. If not so, it at least is a sexual stimulus. The modern ball-room dance, for example, is utterly lacking in any inner significance.

"Men and women—half-naked women and well-dressed men—go into a large room or a small room or a place where there is no room at all—and revolve round and round and round, the man holding the woman in his hands and she clinging to him. They take two steps this way and one step that, and move without getting anywhere. Breast to breast, hand in hand, man and woman take hold of each other and maintain each other in strange postures. And the queerest thing is that every man's wife should dance

with every other man, for dancers seldom get any enjoyment in taking the steps with their own men or women. Dances like the *Bunny Hug*, the *Charleston* and the *Tango* have the sanction neither of religious nor of historical tradition behind them. Some of these dances were the creation of Argentine brothels which found their way to Europe in the post-war chaos.'

Mr. Potho contends that very early in history dancing became a means to foster the carnal nature in man and woman. In Roman times it was condemned by Cicero as a mark of madness, and not sobriety. It in fact symbolised in Rome that moral fall which was responsible for its political fall. In later times St. Augustine believed that it was better to dig than to dance. Modern ball-room dances are 'a sorry crowd of creatures with bursting sexual feeling in every heart'. The embrace had a pure significance in primitive people; but modern European society is without any such high motive. Eastern dances are no doubt religious in conception and theme; but even there the pure physical side has become all-important, and the sub-conscious sex-emotion is by no means elevating! "Beautiful women, or ugly women painted beautiful, with scant dress or dressed in transparent clothes, exhibit rythmic movement of their bodies exposing the voluptuous attractions of the female form. How many among the audience grasp the inner harmony the spiritual significance and the artistic rythm of these dancings? Is it not more true to say that along with the higher feelings, we also enjoy a great sexual stimulant in seeing a nude or semi-nude female form under artificial light in a romantic setting, breezed by the melodious flow of exquisite music?" The nautch dances are by no means all-spiritualistic in their associations.

Mr. Potho's accusation has inspired vehement contradictions. But there is considerable truth in what he says. A single glance at the faces of the ill-balanced vociferous crowd in cinema shows, shows how there is anything but spirituality in their outlook; and as for the dancers themselves the less said the better. Very exceptional indeed are the instances where the art of the dancer is invested with that lofty idealism which is expected of them in the *Bharatha-natya-sastra*. Bestiality has become the predominant characteristic in the vast majority of the performances of the present day.

Nebuchadnezzar. Very interesting information has been recently unearthed by the Archaeologist excavator about the customs and institutions of Babylonia in the time of this famous king, who lived in the sixth century B. C. More than a thousand records inscribed in clay tablets and the cuneiform script characteristic of the age and land have been obtained from the ruins of the temple at the city of Erech. These records have found a place in the Goucher, Baltimore, in the United States; and they

have been deciphered and explained by one of the greatest experts of the day, Prof. Raymond P, Dougherty. The most striking fact which emerges out of these records is the singular development of the business capacity among the Babylonian people. Many of their transactions sound as strangely modern. All business transactions are excellently documented. The temple establishment and business was complex and variegated. It received numerous offerings in gold, silver and things like hides, oil, etc. It collected food and taxes for the king. It paid wages and things in kind from the temple stores, receiving written receipts. The cheque system prevailed, and one of these cheques says: " Pay 2 *shekels* of silver to Nergal-asharid ," and is dated. As there was a large demand for building, the temple maintained a brick factory; and as it traded with foreign lands it rented a vessel in return for a monthly payment of silver and barley to the owner. As the temple was opulent it employed a number of armed guards—bowmen and others. One record refers to the provision of armoury to four soldiers who were sent on a mission to distant Tyre. The principle of legal contracts was fully understood; and everything was on the basis of the short and pithy writing which was a peculiar feature of the Babylonian culture.

William Whiteley. Messrs. Harraps have published a fascinating study, by Mr. R. S. Lambert, of the great business-man William Whiteley, the owner of the world-famous store, *The Universal Provider*, whose career is a veritable romance. The son of a Yorkshire corn-factor, Whiteley became a draper's apprentice at Wakefield. He attended the great London Exhibition of 1851 and returned in 1855 with £ 10 as his fortune. After learning business in various shops, he opened his store on a small scale at Westbourne Grove with two women assistants, on 11th March 1867. When the first customer, a lady, came to the shop, the shop was not open. Whiteley apologised for being late, and, on her learning that she was the first customer, she offered up a prayer and ever after they were friends. The shop which opened on a small scale came to cover by 1906 as many as 156 departments in addition to a number of sundry subsidiaries, employed 6000 people, and did business to the extent of one million £ a year, 'reaping a profit of 10%. All this business was built up in the face of serious rivals and occasional disasters. The triumph was due to the remarkable enterprise of the man. There was nothing which baffled or perplexed him. He was resourceful enough to carry out any orders however impossible they seemed to be, by his enterprise. His success was due to the moral basis of his dealings. He did not aim at unreasonable profit. He was absolutely honest. These virtues enabled him to overthrow formidable scorners and enemies. Once certain women of the

neighbouring Baths complained that his windows overlooked their dressing rooms and he had to build a screen-wall of the height of 75 feet ! The nude cult had not yet been even fancied then ! Once a cleric ordered an elephant in fun but found, to his intense surprise, provided with one in four hours, and had to pay the charge for carriage and food ! Another ordered a second-hand coffin ! Whiteley remembered a lady who had had a coffin presented to her by an eccentric man who expected her death, and got it, and deposited it in the dining room of the mischievous pseudo-customer. He once surprised a customer who said that his stores supplied everything except a wife by introducing him to an assistant and bringing about their marriage ! No contract there was which he could not undertake. His opportunism, his discipline, and his skill built up a colossal business in spite of serious losses from fire on more than one occasion. Whiteley was married and had a number of children, but was shot to death by a young man who was believed to be his son by a mistress on 24th January 1907. Whiteley's career is a great lesson to the student of practical economics.

Indians in civil aviation. The age-long struggle for the share of Indians in the services of their own country has recently extended to one important field, and that is civil aviation. According to the contract between India and the Imperial Airways and the Indian Trans-continental Airways, the Government should pay an annual subsidy of £ 90000 and the Company operating in the Indian sector should provide for a reasonable employment of Indian personnel both in the commercial and the flying branches of the service. The contract is bound to expire in 1939 and will have to be renewed. But Indian feeling is that the British Company has failed to discharge its obligations in the bargain, and that the renewal of the contract should be made only on the assurance of better treatment, A certain number of the flying personnel should be Indians. Indians have been to some extent employed in the land traffic establishment but not as officers with responsibility. They have been given no opportunity in the regular route. The plea of lack of technical training is not quite justifiable as individuals have achieved distinction as pilots. As is always the case in matters like this, the loss to the Indian *morale* and self-respect is something grievous and incalculable ; and it is suicidal on the part of the authorities to ignore the indigenous talent and opportunity for service in these days of danger to international amity and to the ordinary life of citizens.

Book Reviews

The Aryan Path—Special Hind Swaraj Number, September 1938. —51, Esplanade Road, Bombay.

We heartily welcome this special number. Time was when Gandhiji was considered "a fool", a dreaming lunatic who tried to work his fads through the people of India. Characteristically, the frail, little man went on relentlessly, straight through the path of duty which an informed conscience showed him. He has been treading that path these thirty years and more, and time has at last proved the validity of his contentions. We know today what our Gandhiji is—the surgical hand that felt India's heart and knew her disease and prescribed the then absurd cure; the mighty soul who had the daring to dream magnificent dreams and the courage to work them out. He is no longer "the fool" who merely dreamed but the farseeing prophet who knows our destiny. And while the Eastern world is on its knees, worshipping this tried God, the West is slowly awakening from its sleep and casting wonderstruck, bewildered glances at this splendid star who sheds a divine lustre across the firmament.

Gandhiji has ceased to be a phenomenon. The success of his movement has made it clear. It has shown that his ideas are not mere dreams but the considered opinions of a farseeing, discriminating mind. And so it happens that thinking minds are bestirring themselves to understand this unique personality. Hence, too, the fact that all the contributors in this number are foreigners. They all deal with their individual reaction to Gandhiji's book "Hind Swaraj". They are sincere efforts to understand Gandhiji and present to us problems, which, in our adoration of Gandhiji we may have never thought of. This, then, is a very thought-provoking number and compels us to understand Gandhiji more than we do now. The contributors are independent thinkers and their views have great weight coming as they do from an intense study of Gandhiji.

To take up every article and answer the points raised in each would be beyond the scope of a short review. But one thing can be definitely stated: that repeated study of the book tends to clear doubts. The book has a wonderful suggestiveness. Let us also understand Gandhiji's mind as we read. Is is not idle to argue that the Charka and the plough are machines, too, when it would be more profitable to understand that Gandhiji's quarrel with the machine is not its being a machine but its being a monster that would enslave man? These and similar doubts get gradually cleared by studying Gandhiji again and yet again. And this number is of great help in that it helps us to view Gandhiji from various standpoints and also to study him with a more and more enquiring and critical attitude of mind. As a stimulus to thought, then, this number deserves the widest publicity, and the editors deserve to be complimented on a very opportune and satisfying compilation on this absorbing topic of Gandhism.

S. Vaidyanathan.

Some Possible Industrial Ventures in the Tinnevelly District. By Dr. A. V. Varadaraja Iyengar, D. Sc., A. I. C., A. I. I Sc.

Published by The Tinnevelly District Commercial Association, Palamcottah.

This pamphlet of 38 pages forms a thesis submitted by the author to The Tinnevelly District Commercial Association. It contains a survey of the raw materials available for industry in the Tinnevelly District, a succinct account of the existing industries in that place and a number of helpful suggestions for the industrial development of the district which any willing capitalist may profitably adopt.

Lacking as it does in mineral resources, Tinnevelly District offers little scope for large scale heavy industries like iron and steel industries or manufacture of heavy chemicals. Barring a few cotton ginning and weaving mills, a few sugar refineries and a bone-crushing factory, there are no major industrial concerns in the district.

The author has taken great pains to collect and correlate the available statistical data on the industrial and trade intelligence of the district and has shown that there are immense possibilities for pooling up the existing scattered cottage industries which could be organized and centralised into medium sized industries. Some of the ventures suggested are: production of refined sugar from palmyrah juice, intensive cultivation of the Senna plant, large quantities of which are exported to foreign countries, utilisation of paddy husk for the production of decolourising carbon, manufacture of products like caustic soda and chlorine from sea salt, manufacture of starch and related products and development of marine industries like pearl and chank fisheries.

The pamplet is essentially of local interest. Its broader interest lies in that it represents the present day tendencies and urge for the industrial development of the agrarian India. For the attainment of the latter object such publications as the one under review for every district or province may be of great help. *B. H. Iyer.*

The Divine Life. Lahore. September 1938.

This first number of the Anglo-Hindi organ of the Divine Life Society serves a definite and real need of present day India. It is devoted to the spread of Religious knowledge. This first number makes a promising beginning containing, as it does, valuable contributions from such well-known persons as Swami Sivananda (the editor), K. S. Ramaswami Sastri, Prof. Roerich, Rev. Arthur E. Massey, Dr. Jayaram Cousins etc. We wish our new contemporary every success and encouragement that it deserves in its noble missicn. We have long known the indefatigable energy and zeal of the revered Swami Sivanandji and we are sure that with some encouragement from the public, he can work wonders in the field. It is quite characteristic of him to announce as he does that this magazine also will be freely distributed if sufficient response from the public is forthcoming.

The Mysore Dasara Exhibition, 1938—Official Hand Book and Guide.

We have received a copy of the official hand book and guide of the Mysore Dasara Exhibition. It contains more than 30 readable articles on topics of varied interest and on the industrial enterprises of the State. There are also some articles of general economic interest. Altogether this is a very useful publication, well printed and properly illustrated, making for a greater knowledge of the Mysore Ststc.

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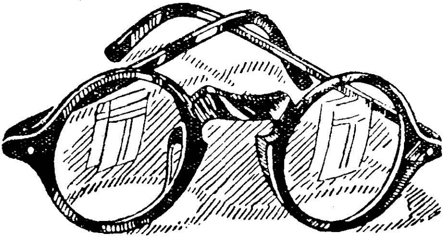

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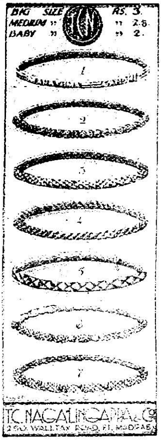

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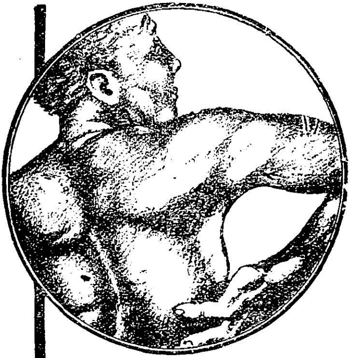

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